

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FALSE AND SUPERSTITION FAIL."

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SELECTIONS.

A SERMON,

By HOSEA BALLOU 2d.

Continued from our last.

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. iii, 8.

Time will not allow us to proceed in our quotations from the prophets. St. Peter, in the 3d chapter of Acts, alludes to a fact, that will give us some idea of the extent to which we might pursue such extracts.

He says, that the heavens must receive Jesus, "until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." But in the limits of a single sermon, we must leave many of those gracious testimonies unnoticed.

When we come to the New Testament, we find the same gospel faithfully maintained. Christ himself declared, in the 12th chapter of John, that if he were lifted up from the earth, he would draw all men unto him. You recollect, too, that the common titles he wore, were such as these, 'The Saviour of the world,' not of a part; 'The Lamb of God, that taketh away the sins of the world,' 'The Light of the world.' The bread which came down from heaven for the life of the world; terms, all denoting the universality of his spiritual blessings, and agreeing with the declaration of the angel, that his gospel should be great joy to all people.

In the 5th chapter of Romans, the apostle Paul says, "As by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one, the free gift came upon all men unto justification of life." What could be more direct and conclusive? But he proceeds: "For as by one man's disobedience, many were made sinners, so, by the obedience of one, shall many be made righteous." Moreover, the law entered that the offence might abound; but where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life."

Here we behold grace abounding wherever sin hath abounded, and reigning unto eternal life, wherever sin hath reigned unto death. Recollect also what St. Paul says, in the 11th chapter of Romans, after he had shown that the purpose of God in blinding the Jews, was to extend salvation to the Gentiles: "I would not brethren, that ye should be ignorant of this mystery," says he, "lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved."

No one, who is in the least acquainted with the meaning of terms, needs to be informed that there cannot be a more certain phrase to designate all mankind, than this, 'the fulness of the Gentiles, and all Israel.' These shall be brought in, and saved. And the apostle sums up the whole subject, in the end of the same chapter, by saying, "God hath concluded them all in unbelief, that he might have mercy upon all. O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath given his counsel? Or who hath first been to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things; to whom be glory forever."

The 15th chapter of 1st Corinthians, speaks of the restitution of all things: "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward, they that are Christ's at his coming; then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.—For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed, is death; or rather, as it should have been translated, "Death, the last enemy, shall be destroyed."

For, He hath put all things under his feet. For, He hath put all things under his feet. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him; that God may be all in all."—Nothing can be more sublime than the thought that God shall be "all in all." That his Spirit shall be the only living principle in the Universe, filling all beings, prompting every impulse that is felt, and inspiring every thought that is conceived. In the first chapter of Ephesians, the apostle speaks of the same glorious consummation: "God hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he had purposed in himself; that in the dispensation of the fulness of times, he might

gather together in one, all things, in Christ, both which are in heaven, and which are on earth, even in him." Do we wish to know what is intended by being in Christ? The same apostle informs us, that it is becoming new creatures.

To the Colossians he says, "It pleased the Father that in him [Christ] should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven." And suffer me here to remind you, that the same apostle tells the Corinthians that this very doctrine of the reconciliation of the world, is the gospel, or ministry of reconciliation. He says that God gave to him "the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself, not imputing to them their trespasses." In the 2d chapter of Philippians we read,—"God hath highly exalted him, [Christ] and given him a name which is above every name; that in the name of Jesus, every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Will any say, that some may be compelled to acknowledge Christ Lord, from no holy motive? Remember that the same apostle declares, "No man can call Christ Lord, but by the Holy Ghost." "Every tongue shall confess that Christ is Lord, to the glory of God the Father!" And let us be willing that the Creator should receive this glory from the souls he has made. Let the tremendous, yet joyful vision, which John beheld from Patmos, be realized, and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, ascribe blessing and honor and glory and power, unto him that sitteth on the throne, and to the Lamb forever and ever.

These passages, my respected hearers, are sufficient to satisfy us what the common doctrine of the scriptures is on this subject. How people, who read the scriptures, can be so inattentive as to overlook the host of witnesses to the gospel preached to Abraham, is unaccountable. And yet, it is quite a common saying, that the salvation of all men is a doctrine, reasonable enough indeed, but destitute of any authority from the sacred volume! The truth is, that the whole plan of salvation, as far as it has been revealed, is briefly this: That God would have all men to be saved, and therefore sent the Son to be the Saviour of the world; and that the Son came to save the world, to reconcile all to God, and therefore tasted death for all; and finally, that he shall accomplish the work he came to do. Look through the scriptures, and you will find it difficult to determine which of the two particulars in this statement, is the more plainly taught, God's design to save all, or their actual salvation. I ought to remind you also, that, this system is one that is complete in itself. Take away any part from it, and you render the whole deformed and incomplete, like the house of the foolish man, that was begun, but could not be finished. You leave a vast foundation, laid with immense expense, which after all, is unimproved and useless! Such is not the work of God.

Against this gospel, what are the chief objections? As to that common one, that the words everlasting, forever, and ever, are applied to misery, we shall pay but little attention to it; for there is not a man, woman or child in this assembly, who reads the scriptures to any profit, but knows that these expressions, in themselves, are no proof of endless duration, because they are applied to things that have already come to an end. If you will take your bibles and read carefully, you will perceive these words applied to the rituals of the ceremonial law, to the Jewish possession of the land of Canaan, to the mountains—in one word, to such things as all denominations believe to be temporal, more than seventy times; and but about a dozen times to the idea of suffering, in all the bible. With this fact before him, no honest man will ever again urge the force of those indefinite words, against the gospel preached to Abraham, and spoken by all God's holy prophets since the world began.

I should not have mentioned this objection here, but for the unaccountable conduct of many of our ministering brethren. Do they not frequently endeavour to impose on their weaker hearers, by the mere sound of these words? Will they not even go so far as to declare them sufficient proof of endless duration? When they stand up in their desks, and warn their people against the doctrine of the final restitution of all things, what are the arguments they bring forward? Why that we read of everlasting punishment; of the smoke of torment ascending up forever and ever, &c. Now, they have been often reminded how those words are used; they have had shown to them, the very passages in which they are applied to things which they themselves believe only temporal; in short, they are as well acquainted with the fact, that they are not confined to subjects that are endless, as you are; and why will they continue to hold them up in this manner?

Is endless misery so sweet a hope, that it must be supported and nourished, even at the expense of truth and honor?

I am aware that there is one objection, similar, to that which we have just attended to, which, at first sight, appears more plausible. It is said, That when Christ declared, in the parable of the sheep and goats, that the accursed should go away into everlasting punishment, but the righteous into life eternal, he applied this same word, everlasting, in the original, both to the happiness of one class, and to the punishment of the other; and that the passage ought to have been translated, "these shall go away into everlasting punishment, but the righteous into everlasting life."—all this is true. "Well then," it will be demanded, "does not this fact prove that the punishment is, at least, as lasting as the life of the righteous?" No, it does not prove it; for this is not the only passage where we find everlasting used twice in one sentence; first in a limited, and then in the unlimited sense. See for example, the third chapter of Habakkuk, where we read that God "stood and measured the earth; he beheld and drove asunder the nations; the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting." Who would think to prove, from this passage, that the mountains shall stand as long as God's ways exist, merely because everlasting is applied to both in the same sentence? And who now will think to prove, from the other passage, that punishment shall continue as long as the life of the righteous remains, merely because everlasting is applied to both in the same sentence?

These objections, which have made so much noise in the world, vanish the moment they are examined. You see, they do not, in any manner, affect the gospel which the scriptures preach.

But some will say, "hitherto we have heard nothing but the gospel. We admit that if we consider the gospel alone, it promises blessings to all men, as has been shown; but let not the preacher forget that the subject has a contrast—a law, as well as a gospel. If he will now bring forward the law, he will discover that it circumscribes the gospel, and confines it to narrower limits." My respected hearers, the law is not opposed to the gospel. Look to the 21st verse of the chapter from which our text is taken, and you will see that St. Paul asks this question: "Is the law then against the promises of God?" and exclaims, in answer, "God forbid!" Yes, we are ready to preach to you the law—the whole law; but God forbid that we should misrepresent and pervert it, so as to make it contradict the promises. This would destroy all the harmony of the scriptures, and render them divided against themselves. It would make them say and unsay; affirm and deny; declare that all men should be, and then that they should not be blessed in Christ. My friends, you perceive, that according to St. Paul's declaration, there cannot be a single passage of the law, that ought to be explained in opposition to the gospel. Even supposing we could not satisfy ourselves what is the precise meaning of every expression, yet we know what it is not—it is not against the promises. In the 17th verse of the third chapter of Galatians, the apostle has marked out the bounds of the law so plainly, that no one can mistake them: "Now this I say," saith he, "that the covenant which was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." How strange it is, that religious people could ever have indulged the thought that God, in giving the law, intended to annul the covenant which he had made four hundred and thirty years before with Abraham—that he intended to make void the promise which he had confirmed by an oath, that all the nations and families of the earth should be blessed in Christ! Whatever the gospel promised to the fathers, whatever it has promised in succeeding ages, by the mouth of God's holy prophets, or by his Son, or his apostles, all shall be fulfilled; for God hath spoken it, and shall he not do it?

My friends, we have now ascertained what the gospel is, which the scriptures teach and support. We have seen too, how weak and false are the objections that are usually urged against it.

Why should we still oppose it? It is as plainly written on the tablets of our hearts, by the finger of God, as it is on the page of inspiration. It is the spirit of this gospel, and of this alone, which reigns, the same, in the hearts of all Christians. No matter what their creeds are, the moment they are brought into the liberty of the sons of God, their love and desires extend impartially to the whole human race. I appeal to all my Christian brethren, I care not what your denomination may be—is it not so? Even now, when you approach the throne of divine grace, does not one great prayer swallow up every inferior petition—the prayer for the salvation of all? At your firesides, or amidst the concerns of life, if but one thought of the consolations of the gospel, or of the gloriousfulness of your Saviour, come across your mind, do not these strong, these unbounded desires spring up within you,

beseeching God to restore every soul to holiness and happiness? Whence comes this spirit? Is it the spirit of Truth, or of the Devil? Would to heaven, the poor, doubting saint would doubt no longer—could firmly believe what his God who never deceives, is thus constantly teaching him by his spirit.

For myself, I cannot conceive how we can have a disposition to oppose it; for it is certainly the only gospel that can satisfy—do not, for Christ's sake say the carnal heart—which can satisfy any Christian under heaven. When you hear a different gospel, one that assures you that but a small part of mankind will finally be saved, can you say, I am satisfied! It is enough! No, no; the thought of the endless exclusion of your fellow sinners from God and heaven, comes across you like the pang we feel over a dying brother. You turn, and plead for the salvation of all; but your inexorable creed says, No. How can I describe these feelings? How shall I express this dreadful anguish of the good, but mistaken man? An eminent and pious divine, a believer in endless misery, once concluded a sermon on that doctrine, by saying, "I sink, I sink, under the awful weight of my subject! and I declare, when I see my friends, my relations, the people of my charge, this whole congregation, when I think that I, that you, that we are all threatened with torments—I find in the thought a mortal poison, which diffuseth itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgusting, and life itself a cruel bitter." But good God! are these the boasted joys of the true gospel of Jesus Christ? Is the tenderest mercy, that Heaven has ever manifested to the world, so cruel as this?

My friends, is not this gospel too, the only one which our Maker has constituted our very natures capable of enduring? The whole human family is connected; we are all brethren. We have all the same Father, for one God hath created us. Strike but one member of this great family, and the unalterable law of our nature is such, that many others must feel the blow. Assign one individual to endless torment, and you will quickly behold some heart-broken father, or mother, or brother, or sister, or some other dear friend whose peace you have blasted forever. We ourselves all have our circles of relatives and friends, whom we love, and to whom God has bound our hearts. Bring us now any other gospel, convince us that even one out of these dear circles, is probably hastening to an eternity of anguish, and we ourselves are but miserable wretches for life, even though our own salvation were insured. Fathers and mothers, look on your families, and select the dreadful victim; young men and maidens, look around on the lovely circle of your youthful companions, and while your hearts glow, and your countenances beam with one common transport, prepare to resign them over to immortal pain; ye aged, trembling and decrepid, come, and tell us which of those who have supported you in your helplessness, shall lull you to repose, in the vales of heaven, by their unceasing groans and cries of despair; neighbors, who have lived together in mutual satisfaction, for ten, twenty, or thirty years, and visited each others' houses in many an hour of joy, and in seasons of distress—ye who have mingled tears together, say, how would you feel in the prospect of an eternal separation?

But why should I longer withhold the affecting truth? O, my friends, we ourselves are all mourners! Our friends sleep under the clods of the valley. Our fathers, and mothers, alas, where are they? Our brothers and sisters, too, our companions, and some of our dear children, we shall behold on earth no more; and where are they? Oh, is it for such as we, to despise the only gospel which brings us an assurance of meeting them all again—of meeting them in a happier world?

My brethren, this gospel is like the rain-bow that was set in the retiring clouds after the flood: it extends across all the storms of human affliction, and is a sure pledge of fairer and brighter scenes to come. May all flesh behold it together, and all hearts rejoice in the salvation of the Lord. Amen.

*Saurin.

A PRACTICAL RETORT.

"Oh, Universalism is such a bad doctrine—it has such a licentious tendency—it embraces all the drunkards, liars, and bad characters in community—and naturally encourages vice of every description," cried a zealous Unitarian to Br. F. in excuse for preferring a more popular system. "Will you please to come here and look out of the window for your proof," was the calm reply of Br. F. Objector looked, and lo! there was one of the favored order—an orthodox brother—staggering along, under the full influence of the doctrine of endless misery, (for his neighbors), or of an equally baneful spirit!—Alas, for the licentious tendency of Universalism! that it will sometimes thus infect even those who never believed in it!—*Magazine and Advocate.*

From the Delaware Free Press.

THE DREAM.

As I walked through the wilderness of this world, I lighted on a certain place, and laid me down in that place to sleep, and as I slept I dreamed a dream. I dreamed and "behold I saw" a multitude of professors clothed in sackcloth and standing in a certain place, "each with a book in his hand." And among this multitude there was one which they all worshipped, her name was Inconsistency.—She was clothed in scarlet—in her right hand was the "Book of Faith," and in her left the "Rule of Practice." She was deceitful above all things; the multitude knew this, but still they worshipped her and said: "Thou shalt not take unto thyself any graven image, but shalt worship the true and living God." Now, I saw in my dream, that inconsistency, opened the Book of Faith, and read as follows:

"THE CREED."

"I believe in God the Father, God the Son, and God the Holy Ghost. I believe that three are one and one three." Now, thought I, are they not making unto themselves a graven image of Inconsistency, in sanctioning the Creed, for who can believe that three are one and one three?—I now perceived that she opened the Rule of Practice and read therein as follows:

"THE PRACTICE OF PROFESSORS. Attend Church regularly. Assist the clergy in all their undertakings, exalt them above all other men, and esteem those that reward them. Curse the infidel, Atheist and Deist. Always keep funds in treasury, and you shall have the praise of the clergy and their congregations." So I awoke and it was a dream.

"Charity rejoices in the truth," says St. Paul. Does charity rejoice in the doctrine of endless sufferings? No—no—says every reader. Then the doctrine of endless sufferings is not "the truth."

From the American Standard.

MECHANICS AND APPRENTICES' LIBRARY.

Messrs. Editors.—The subject of a Social Library upon some basis that would be likely to withstand the waywardness and vacillations of opinions and other causes which have tended to destroy many libraries in the country, and one which in its operations should produce the "greatest good to the greatest number," has long occupied my thoughts. I herewith send you an outline of a plan, which I wish you to publish, that the subject may be brought to the minds of our citizens in some form, not considering my suggestions the best that can be made, by any means; but hoping that they may thereby give the reflection which our wants demand. The sterility of most of our private libraries, and the almost entire destitution in the only accessible public library in town of works of real utility, calls loudly upon us who are parents to prepare something for the intellectual growth of our children.

1. The Library should be divided into shares, and the price brought down to the means of all.
2. The Library should consist of standard works upon History, Biography, Politics, Ethics, Science and the Arts, and Natural Philosophy in all its branches. Theological works to be received as donations, but in no case should the funds of the Society be appropriated for them.
3. All Apprentices and clerks under 18 years of age to be entitled to take out books gratis, subject to the same regulations as share holders, with such other requisitions as will induce a prompt compliance with the rules of the Librarian.
4. For the gradual increase of the Library and for its current expenses, there shall be an annual assessment of One Dollar on a share.
5. In no case should the assessments exceed two dollars per annum on a share, including the annual assessment.

The object of this clause is to give confidence to many that the current expenses of the library shall not be burdensome.

6. There should be a standing board of Directors, of persons possessing a competent knowledge of the Sciences and Literature of the day, whose duty it shall be to make themselves acquainted with such works as may be published from time to time, and semi-annually to lay before a meeting of the members a list thereof, with such recommendations of their utility as they may have acquired.
7. No book should be purchased that has not been proposed to the Directors. [Should any member obtain the knowledge of a publication which he thought would be valuable, he would of course propose it through the Directors.]

8. There should also be a Secretary, Treasurer and Librarian. The oldest Director present to preside at the meetings of the association.
9. Any member refusing or neglecting to pay his assessment for more than 60 days after the same has been made, should be denied access to the Library while he should so long refuse or neglect, and until the annual meeting following, when, if he shall not then have paid his assessment, his share or shares to be sold at public Auction, and after paying the expenses of such sale, and the assessment due, the value if there be any, to be paid over to the person who has so forfeited his shares.

10. Apprentices and clerks of 18 years and under 21 years of age to have the same use of the Library as younger apprentices, by paying two dollars per annum, semi-annually in advance.

The foregoing sketch is humbly submitted for the consideration of the citizens of this village, but more particularly Mechanics.

DEDAIUS.

THE INTELLIGENCER.

—“And Truth diffuse her radiance from the Press.”

GARDNER, FRIDAY, FEBRUARY 3.

MAINE STATE TEMPERANCE SOCIETY.

Being prevented, partly by pressing duties at home, and partly by the unfavorable state of the weather, from attending the meeting of the Penobscot Conference in Hampden on Wednesday of last week, we concluded to become a spectator, and if circumstances did not appear adverse, an actor, in the meeting of that evening at Augusta, called for the purpose of organizing a State Temperance Society. And so, taking a good brother with us, Rev. Z. Thompson of Farmington, with several others “of like precious faith,” we ventured out upon the ice for Rev. Mr. Tappan’s meeting house. It is a mammoth building, and when we entered we were disappointed to find—not disagreeably by any means—the house nearly filled (bad as the weather and worse as the travelling was) with ladies and gentlemen of all sorts and sizes,—from the Governor, an ex-Governor, Judges, Senators, Representatives, Generals, &c. &c. down to the “common people.” Without difficulty we obtained a convenient seat in the body of the house, and patiently waited the commencement of operations. First, a voluntary from the Organ struck the ears of the congregation “with sweet surprise.” It seemed an admonition to concord and unity. Next arose in the desk a stranger, whom we subsequently learned was the Rev. Mr. Thurston, an orthodox minister in Prospect. He commenced praying; but in a style and manner which could not but remind us of Greenville Mellen’s description of Dr. Ely’s prayer—it seeming “rather a demand, as a matter of course, than as a petition as a matter of duty.” His sentences too, were to us revolting, and at that time, manifestly out of place, as all must have perceived. It would do very well for a sermon on the fall of Adam, total depravity and endless misery, preached in an orthodox conference; but to call it a prayer, and to offer it on an occasion when every thing like sectarianism should be carefully avoided, was unaffront which we doubt not the audience generally were willing to resent. The petition, or rather lecture, being ended, the organ and choristers gave us an excellent prelude to the address about to follow. This was from the Rev. Mr. Putnam, the Unitarian clergyman of Augusta. It was certainly a most able and truly temperate discourse, eloquently and forcibly delivered. One or two parts, it struck us, might as well have been left out—especially where he seemed to offer a side apology for retailers of ardent spirits; but on the whole, it was a finished, reasonable and useful production.

We went to this meeting as a friend, a sincere, ardent friend of the cause of Temperance, and as an enemy to every thing sectarian in the measures for promoting it. If we could destroy every thing of the latter in the outset, we were not unwilling to unite with the mixed multitude around us in furthering the object contemplated in the call of the meeting. We never yet believed that a difference of opinion on religious or political subjects should put up an insuperable bar to union on others. In a good cause, we are willing to unite with others, providing we can all stand upon the level—lay aside points of difference on other subjects, and go to work in friendship and good faith for the promotion of a common good. Our creed exacts as much of us as this. While it condemns intolerance in others, it as loudly condemns it in ourselves. The orthodox doctrines we disbelieve; we regard them with abhorrence; and the arts and management by which many of the professors of these doctrines seek to extend them in society, we do most heartily detest. Still, if people of other denominations will meet us on common ground, for the promotion of a common object, we do not esteem it a christian duty to withhold our aid in the accomplishment of the object, simply because their views on other subjects differ from ours. But we knew the ambition of the orthodox, and were not ignorant of their having generally contrived to usurp the power over Temperance Societies and to render them auxiliaries in their works of proselytism. As long as we had a well grounded fear of this, we could not unite in the proposed State Society; for we never can aid the cause of orthodoxy under any pretext whatever.

We foresee that our article is like to be long, but pardon and have patience with us, reader; having begun we must finish the story.

In conversation with a Methodist clergyman the preceding forenoon at the State House, we frankly stated our views and our fears. He united in our opinion and protested that he would go as far as ourselves in resisting every thing like sectarianism in the proposed Society. He, however, was satisfied that there was nothing of this kind intended. We proposed as a condition of our uniting and taking part in the approaching meeting, that the Society should publicly and solemnly pledge itself, by the adoption of a Resolution we should offer, in the outset, to avoid every appearance of sectarianism in all its transactions, reports, &c. &c. He approved the resolution, and voluntarily promised if we would propose it, he would second it. With this understanding and thus prepared, we went to the meeting.

After the delivery of Mr. Putnam’s Address, the meeting was called to order by Hon. Samuel M. Pond of Bucksport, and S. Redington, Esq. of Vassalboro’, called to the Chair. Having taken a vote to organize a State Temperance Society, we arose and proposed, for the consideration of the House, the following Resolution—

“Resolved, That the cause of Temperance is a common cause, in which good men of all religious sects, and all political parties unite; and that in the organization of Temperance Societies, in the election of officers, in the transaction of business and in the reports of agents, every thing having even the appearance of sectarianism should be carefully and faithfully avoided.”

After some remarks expressive of our object in proposing the Resolution—wishing it to be received as a first principle, never to be overlooked or forgotten in the transactions of the Society—and renouncing our seat, we looked to the Methodist clergyman, expecting a fulfillment of his promise to second the motion. We looked, however, in vain. He was silent. After a sufficient pause, Philip Leach, Esq. of Vassalboro’, an orthodox gentleman of the legal profession, kindly arose and seconded the motion. It was adopted nem. con. Our objection being thus obviated, the Society having solemnly pledged itself to all we could ask, we felt no longer at liberty to decline co-operating in this “common cause.” Accordingly Br. Thompson and myself gave in our names as members. We noticed,

too, that many other Universalists from different parts of the State, joined the Society. Soon a Constitution was presented and adopted. It was wisely foreseen by the framers, that it would not do to make the Society a branch of the “American Temperance Society,” which is a sectarian concern, and it, accordingly, is independent. The Constitution being adopted, a committee was raised to report a list of names for officers. The report of this committee was accepted. We thought, and still think, too large a proportion of the officers are of one religious sect (orthodox) though some of those gentlemen with whom we are acquainted, are very willing to trust. We are satisfied that those will faithfully fulfil the spirit of our resolution. It being concluded to employ an Agent in the service of the Society, to visit different parts of the state, collect facts, and promote the cause, a subscription was opened and a liberal sum subscribed to defray expenses. Some Resolutions were passed, and the meeting adjourned.

For the time being our solicitude was awakened lest some clergyman should out in the appointment of Agent, who would go forth under the patronage of the Society, preach orthodox, distributing Andover tracts, &c. at the same time. We are happy, however, to do the Executive Committee the justice to say of them, that on the next day they made an appointment of Hon. SAMUEL M. POND, as the Society’s Agent. Mr. Pond is a gentleman entitled to the public respect. A personal and religious friend of ours, residing in the same town with Mr. Pond, assures us that as friends of the cause of Temperance and as enemies to sectarianism, we have every reason to be satisfied with this appointment. Mr. P. belongs to no church himself, and though he has no improper prejudices against the orthodox, he is far from approving most of their operations. Above all hypocrisy or artifice, he is regarded as a talented, honorable, straight forward man, who will persevere in this cause even at a considerable sacrifice on his own part. This is such a man as is wanted; and we can safely commend him to the respectful treatment and good offices of the public.

A few words on the subject of intemperance. That it is an evil of frightful magnitude, none can possibly doubt. Alas! how many a once promising man has it prostrated below the level of brutes! How many once happy families have been made to drink deep from the bitter cup at the hands of the fell demon! But we presume not to recount all the miseries and wretchedness produced by an immoderate use of intoxicating liquors. All around us, every body has seen the ravages of this monster. Who is there, can there be a man, who would not gladly do, whatever promised success to redeem our land from this terrible evil? If there be such a man, we are tempted to regard him as an enemy of his species—an enemy of private prosperity and happiness, and of public weal. Whether the Temperance Society, which we have noticed above, will realize an extensive success in the object of its organization, remains to be seen. We hope, indeed, that it will. We pray that it may. There is, to say the least, a prospect of good resulting from it. In this view of the matter we deem it our solemn duty, as a friend of morals, to aid in its object. Our readers need have no apprehension of our ever temporizing with the enemy, in a sectarian sense. We shall watch as well as pray. Our situation at present is such as gives us a good opportunity to detect the least departure from the spirit of the Resolution before mentioned; and depend upon it, if that is departed from, our voice shall ring long and loud in more than one place, in the most open and solemn protestations. And it will be heard. The Society is pledged in its very first act—an act that precedes even the Constitution—to avoid every thing sectarian, even in appearance, throughout its whole future history. We have given it a text; if the commentary does not agree with it, there will be an explosion. But we are not disposed now to judge men unfavorably in advance. In truth we do believe, there is a general determination to abide by the text.

We expect a communication from Mr. Pond soon, in the form of a Report, which we shall lay before our readers. It is proposed that the Agent furnish a report of his doings as often as once a fortnight for some paper, and that all other papers in the state will copy it.

PORTRAIT OF DR. ELY.

Below is a portrait of Rev. EZRA STILES ELY, D. D. drawn by an impartial and highly distinguished writer—GRENVILLE MELLEES of Portland, Me. We have no doubt that it is true to the life. Mr. Mellen is a literary gentleman of high repute, having we presume no prejudices to gratify or attachments to cherish in the case. He is now performing a tour of the U. States, during which he writes home, to one of the Portland editors, giving interesting sketches of his observations. The letters are written in beautiful style, are very interesting and do great credit to their author. As the reader peruses his description below, he will not forget that the subject of it is one of the most famous divines and a leader of the orthodox party in the United States. We copy it from the Portland Advertiser of July 13.

The next day, being Sunday, I found my way to the church of Dr. Ely. As he is a man of some notoriety, I was desirous of hearing him. In this I was amply satisfied. When I entered he was at prayer. I saw a man of about 45, with large curled whiskers, and an air far too genteel for the pulpit—and with infinite sang froid, without addressing the supreme Being in a style so colloquial that I could hardly trust to my ears. The whole affair seemed to me rather a demand, as a matter of course, than a petition, as a matter of duty. He was rapid—disconnected—common place—and totally free from all solemnity. No heart could be bowed before such a prayer. It seemed to me that no one of the points which the Dr. urged, in his discourse could reach the hearts of his hearers, because it was impossible for a single one to reach their understanding first. I never yet found that the preacher could explain any of those abstruse portions of doctrine, on which he will amplify for the hour together, and an unqualified belief in which he vehemently urges upon his audience, as essential to save them from perdition. Dr. Ely, though undoubtedly a man of talent and power, in his way, is no exception to this remark. His attempted illustrations were either vulgar or obscure;—and I must confess I was grieved as well as disappointed to see so little made of the great practical truth which formed his text, where there was an opportunity to make so much. The style of his preaching, I cannot designate but by the word *slang-whanging*. It is off-hand, familiar, often coarse in the extreme, and with no pretensions to eloquence, rightly so called. He was upon the subject of the comparative vanity of worldly possessions; and took occasion to introduce Stephen Girard’s name, “who,” said he in a parenthesis “is the richest man I know of, to illustrate my argument.” In another place he was making some supposition concerning the spiritual state of his grand children—“should I ever have any,” said he—“which I hope to God I may have.” His hope was, I think, that they might be pious—a good hope—but how shockingly expressed! The phrase underscored, every body knows, is familiar to the lips of the profane and one of the commonest ejaculations of the streets.—However,

the discourse was extemporaneous, and may have been no specimen of the doctor’s written sermons, and a bad one of his colloquial.—“After meeting” I was introduced. His manner is pleasing and gentlemanly. During the few moments that I stood by him, I presume twenty females and females only—approached him—shook his ready hand—made some low inquiry, and deposited in his palm a bank note or half dollar to meet the forenoon’s beggary of some sectarian preacher from the far west. This was intolerable. The church is said to be poor—and every thing about it, and the congregation, tell you that it is so—or at least that it is made up of the middling and poorer—though respectable classes of people. Many of these very women looked as though they needed that very money to purchase food for their families—and yet here was a practicing upon their kinder sympathies by men, if they be men, who ought to beg in higher places.

I was satisfied, from what I saw, that there was mistaken zeal on one side, and a want of christian consideration, to use the strictest term—on the other—for the Dr. frequently pocketed the money without saying a word to the aged and poor female that dropped it, like the widow of old, into his hand. To give as well, I applaud it. But to give so—to draw from such sources for such an object has my hearty reprobation. I was amused with the music in this church. There is no organ—and the fact is pitched by a chorister who sits directly under the desk—in the old deacon’s seat—and who, on this occasion, with an accompaniment of most villainous faces, bore the psalm through at the top of his voice. The congregation joined;—but such harsh and unwelcome strains I never desire to hear again. The leader’s voice was well enough—but he was for giving us too much of it; and his blowing his head off, to do it, was undignified for the place he sat in. On the whole, it was distracting; and to “cars polite” aborigine, to a degree.

—We flattered ourselves last week at the prospect of Br. Rayner’s being able to obtain a hearing before the public through the columns of Zion’s Advocate. Vain hope! and we might have known, had we thought ourselves, that Adam Wilson would never be guilty of an act of fairness and justice towards an opponent on any controverted subject. From his last paper we learn, that Br. R. had sent him a communication for insertion, but he refuses it a place. Mr. Wilson dares not encounter Mr. Rayner in an open field. He knows that if he would allow him a place, he would defeat him at every point. Still in his note of refusal, he sets off with the following thrice refuted argument. “The fact is, sin and misery have existed and continue to exist, in consistency with a government of infinite power and infinite benevolence. The simple and self-evident maxim is, that what has been in time past, and now is, may be in future—may be to any conceivable duration—may be forever.” Mr. W. is not competent to see that his article proves too much and therefore proves nothing. We may say also, that good men have been and continue to be more or less miserable. What has been and is now, may be forever; ergo, good men may be miserable forever. Indeed if what has been and is to continue forever, there will never be an end of sin, disease, pain, death. The next world will be no better than the present. It is a fortunate thing for Editor Wilson that he has the control of his own columns—the power of preventing any one being heard in opposition to his sentiments.

CONTROVERSIES.

The readers of the Cincinnati “Sentinel and Star in the West” are about to be entertained by a doctrinal controversy between Rev. M. Campbell—the same that held a controversy two years ago with Robert Dale Owen in Cincinnati—and the Editor of that paper on the other. The challenge proceeds from Mr. C. and the preliminaries have all been settled. Mr. Campbell probably feels elated with his success against Owen, and calculates that it will be as easy for him to triumph over the doctrine of “the grace of God that bringeth salvation to all men.” In this, we suspect, Mr. C. reckons without his host. He will find it infinitely harder work to overthrow the system than he now expects. It is based on the boundless goodness, wisdom and power of God: and who can raise such a foundation? We shall be pleased to see the controversy.

From the Utica “Evangelical Magazine,” we learn that a public debate has recently taken place in New York State, between Rev. Mr. Reese, late of Portland, and Rev. Mr. Boyle, a Presbyterian clergyman. The debate continued about a week. A correspondent says: “I have never witnessed any thing half so interesting. I am confident it will do immense good in this vicinity. Mr. Reese is a man of uncommon powers! his victory over Mr. Boyle was admitted by all men of judgment to be overwhelming. The orthodox meeting house, a large new building, was full to overflowing, from five to seven days and evenings.”

NEW MEETING HOUSE.

The Universalists in Howard, Steuben Co. N. Y. are making arrangements for building a house of worship the ensuing season.

MORE INSANITY.

We are assured that in Cornville, a small town in Somerset Co. Me. where there has been a revival following “protracted” operations of late, four persons—two males and two females—have been made crazy by it, and are now laboring under mental derangement.

Three persons in Holland, Mass. one in Southbridge, and one in Brookline, N. H. are deranged from the effects of religious frenzy.

MORE SUICIDES.

Mrs. Colburn, wife of a mechanic in Milbury, Mass. committed suicide a week or two ago, under the influence of despair arising from the fear that she had committed the unpardonable sin. She hung herself in the garret of her house with a handkerchief. She was 28 years old.

The N. H. Patriot has an account, signed by eight citizens of Brookline N. H. informing the editor, that on the 2d January, Mr. Ebenezer Lund put a period to his existence by hanging himself. “He had attended a three day’s meeting at Hollis, and was much affected; after which he attended a three day’s meeting in this town (Brookline), and at one time he thought he had obtained a hope, but he soon became melancholy, and fearing that he should be cast off, and his fears still increasing, with his aberrations of mind, he hung himself in despair.”

ERRATA.

“Alpha” requests us to correct the following errors which appeared in his article of Jan. 13. In first paragraph, 10th line from the top, for “presented as an argument,” read “presented as argument.” Last paragraph, 18th line from the bottom for “bag of wind” read “log of wood.” Same paragraph, 11th line from the bottom for “in also that of moral,” read “in Locke’s to that of moral.” We always do the best we can with all manuscript sent us; but errors will happen sometimes. The communication of “Alpha” was evidently written in haste and not transcribed

from the original. It was with difficulty that we printed so near the author’s meaning as we did. Send us legible manuscript, and if there is any errors in print, then blame us—we will not complain. But writers must bear the blame of words which we cannot find out.

PENOBSCOT CONFERENCE.

The Penobscot Conference of Universalist met in Hampden at the house of Br. J. W. Hoskins, on Wednesday Feb. 25, and organized the council by choosing Br. J. W. Hoskins, Moderator, and Br. E. Wellington, Secretary.

1. Voted. That when this Conference adjourns, it adjourns to meet in Cornville on Wednesday, the 22d of Feb. next.

2. Read the Report of the Committee chosen to form a Constitution for the government of this body. This Committee presented a Constitution; but as there were but for present (the weather being very inclement and the traveling bad) it was

3. Voted. That the further consideration of this Report be deferred until the next meeting.

4. Adjourned to meet in Cornville Feb. 22, 1832.

ORDER OF PUBLIC EXERCISES.

1. Prayer by Br. E. Wellington; 2. Sermon by the same from Math. xvi. 9. 10.—3d. Prayer by Br. A. A. Richards. Second service. 1. Prayer by Br. E. Wellington; 2d Sermon, by Br. A. A. Richards, from 2d Cor. xiii. 11. 3d. Prayer by Br. J. W. Hoskins. Per Order,

E. WELLINGTON, Secty.

CONFERENCE IN CORNVILLE.

—We hope it will be borne in mind that the Penobscot Conference of Universalists will meet again in Cornville Meeting house on Wednesday, the 22d of the present month. Owing to the inclemency of the weather, the meeting in Hampden last week was thinly attended. We trust there will be a more general attendance a fortnight from next Wednesday.

PASTORAL SETTLEMENT.

The Universalist Society in Hartford, Con. have invited Rev. M. H. Smith of Guilford, Vt. to become its Pastor. He has accepted the invitation, and will remove to Hartford forthwith.

ANOTHER LABORER.

It is stated in the N. Y. Christian Messenger, that a gentleman by the name of J. S. Hillyer has entered the ministry of Universal grace.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

A few words Respecting “Alpha.”

Br. Drew; I was well aware of that spirit of bitterness which has so frequently discovered itself from the lips and pens of those who profess to believe future punishment, whenever that subject has been introduced, especially in any public paper: I was well aware, I say, of that spirit, when I requested G. C. not to introduce it into the controversy between us—I mean future punishment as it has generally been held by many professed Universalists. I requested him to show, if he could, that he had not taught that there is misery in a future state, which will never have a final end. This he did not do to my satisfaction, nor to the satisfaction of any one with whom I have ever conversed on the subject, who has expressed an opinion. But that controversy, whether wise or foolish, logical or illogical, fair or abusive, is before the public, and I am willing the public should judge of its merits and demerits. But it appears from the Intelligencer of January 13th, that some one who has written over the signature of “Alpha,” could not consent to let the subject drop without giving vent to his feelings. Who he is, I know not. It is evident, however, that he chooses to fight in the Indian way, i. e. by keeping in ambush.

Brother G. C. and I contended over our own proper initials; but this gentleman signs “Alpha.” In the first place, therefore, I would thank him to give us the initials of his name, as I do not wish to have any contention with men who lurk in ambush.

2. He admits misery in a future state; yet argues, that, because he thinks there will be more happiness than misery, the word *misery* must not be used. He tells us that this is Mr. Paley’s opinion &c. Well—does he not remember that I considered Mr. Campbell’s doctrine a combined system? a system of universal salvation or happiness, in conjunction with a portion of misery which will never have a final end? But has he shown us that the portion of misery which he has admitted will have an end? No. But still the term *misery* must be objected to, because he thinks there will be more happiness in the future state. Every one sees who will take the trouble to read my letters to brother Campbell, that I did not call the future state of any one, according to his theory, an exclusively miserable one. I contended for a portion of misery which will never have a final end, if his doctrine be true; and this, “Alpha” does not deny. What, then, does he mean by harping on this subject as he has? Perhaps we may see a portion of his meaning soon. 3. He complains because I did not quote brother Campbell’s own words when I replied to him, and offers this as an apology for it: he says the same thing in writing to me; yet he says my writing thus was sufficient to make any modest man blush; I would ask that gentleman (if he may be called one) whether he has blushed any in following my example? If he has not, he must admit that he is an immodest man himself, as my writing is no excuse for his. Perhaps “Alpha” may suppose himself very modest; but he has given us a very bad evidence of it in the communication to which I refer. 4. Because I stated to brother C. that I should sooner believe that he who was most miserable here, would be happier in a future state, than I should believe his doctrine, he has taken it for granted that that is my opinion, and goes on to tell about my hesitating to preach such a sentiment to pirates. This he will consider modestly, no doubt! I would have Alpha to know that there are many other things which I should sooner believe than endless misery, which I am very far from believing. Query. What doctrine would Alpha preach on board a piratical vessel? Would he dare to preach Universalism? I preach God to be a Sovereign of infinite and equal goodness; I see no reason yet to change my theory. 5. I must next notice Alpha’s reasoning on identity. And on this point he has betrayed so much weakness

that I should not have replied to it, if it were not for his conspicuous modesty and meekness. I never contended that a man would be wiser in the state of death than in life; but I future state, he would see as he is now seen, asks if it is not a misfortune that men cannot be dead once a week? This is logic, in calling it modesty. And as he is so particular on the subject of quoting another’s own words, I will here quote a few of his. “If moral faculties suspended, its mind destroyed, and restored again at fifty, and should wake up in the state of improvement New, means which produced the change, I do not it.” Here is logic again! I would like to have Alpha tell us what he means by this? If the child’s mind was restored at fifty, or any other age, how would identity be destroyed? If the mind which had been suspended be restored, identity is preserved, whether the means by which the restoration takes place be understood or not. And who perfect in heaven will not know the means by which they are perfected? I have stated no such thing, nor have I imagined such a thing. I do not know but Alpha may think by this time, that he has lost his infant identity; but that he has not is evident from his reasoning, and also that he has not made so great an addition to it as he has supposed. 6. Alpha has given it as his opinion that if I put my fingers into the fire I shall find it to be hot; and if I put my feet in cold water I shall find by the experiment that it is cold. Perhaps he has tried the experiment of late; and from his communication, one would scarcely suppose that he would keep out of those two elements. However, if he keeps out of fire and cold water, unless he treats people generally with more modesty and justice than he has me, he will not keep out of “hot water.” 7. Alpha seems to think that I was inconsiderate in asking brother C. to state his opinion on future punishment, and to defend it, after he had expressed his readiness to do it. He says: “In Noah’s call to the world before the flood; in Newton’s call on mankind to the subject of natural philosophy; in Locke’s to that of moral; in Washington’s call on the United Colonies to assert their independence and face the British; or in Jesus Christ’s call on all the world to repent and believe the gospel, there is not so much which looks like boasting as in Mr. M’s call on Mr. C. to state and defend his belief in future punishment. I know of but one exception to be found; and that is in the prayer of the pharisee in the temple.”

Now brother C. could state that he held himself ready to declare and also to defend his sentiments on future punishment, after I had requested him to say nothing on that subject—and all is well. Then because I called on brother C. to do what he declared himself ready to do, I am a pharisee, or at least, but one step from the pharisee who prayed boasting in the temple!! What shall I say of a brother who thus tramples upon justice, and commences an unprovoked attack upon me in this unbecoming manner? I am constrained to say this: I must either pity the weakness, or despise the malice which induced him thus to write. Nor do I believe that our brethren in Maine who believe in future punishment, will thank him for his “modest” communication. I am not surprised that he has chosen to shoot in the Indian way; for the blunderbuss which he uses seems to do but little more than to knock over its agent; and hence if he were in the open field, he must be doubly exposed.

Lastly, I wish to hold no controversy with Alpha, on the subject of future punishment, i. e. in the Intelligencer. I am neither convinced by his arguments, nor pleased with his modest introduction. And if he continues to address himself to the public concerning me, in the manner which I have been considering, I may speak his name to the public, and treat his communications according to their desert. B. B. M.

[For the Christian Intelligencer.]

Extract from a Sermon, on Samuel xxi. 50.

*** We have only to remark in addition, that our subject applies to matters of faith, as well as to matters of practice. We are believers of a doctrine, which is “everywhere spoken against.” The opposition is strong. But so long as we verily believe the doctrine to be true, we need not fear concerning its ultimate triumph.

It is a matter of astonishment to many, how this doctrine has forced its way in the world, in the face of such a determined opposition. They say, its advocates are, generally speaking, unlearned men; while the advocates of the opposing doctrine have enjoyed all advantages which accrue from a thorough education. How then, it is frequently inquired, can it be accounted for, that this doctrine is making such rapid progress? This mystery can be explained in a very few words. The grand secret is this. The Advocates of this doctrine have an unwavering confidence in its truth. And while laboring for its advancement, they exercise a living faith that it is the doctrine of God, and that he will make it to triumph. They can proclaim the good news of salvation, and then lift up their hands “without wrath and without doubting,” and pray to God that the message may prove true. This spirit of faith fills them with energy and zeal. They go forth to the battle with as much confidence as did David of old. Like him, too, they go forth in the “name of the Lord of Hosts, the God of the armies of Israel.” They trust in the Lord for assistance.

But how is it with our opposers? Is their faith so unwavering? Can they pray with so much confidence? Did you ever hear a man pray to God for the damnation of his fellow man? No. However zealously a man may preach the doctrine of endless misery, he prays for the salvation of all. He prays that the doctrine, which he preaches, may prove to be false. He prays that the doctrine, which we believe, may prove to be true.

Can men, under such circumstances, have such confidence in the rectitude of their cause, and such trust in God for assistance, as those who can pray for success in full assurance of faith? The one prays for success, confident that he shall obtain it. The other, if he prays, secretly hopes for the truth of the opposite doctrine;—yea, he prays for it.

There is the wonder then, that the doctrine of God's grace prevails? Having such confidence, its advocates speak with a power which their adversaries can neither gainsay nor resist. One may chase a thousand; and two may put ten thousand to flight. The doctrine will prevail. And although its adherents go to the contest, armed only with the smooth stone of truth, and although the opposition be clad in full armor, and with all the pride of the schools:—yet God will direct the truth, so that it shall sink deep into the forehead of the opposition, that it shall lie down dead, with its face to the earth. Thus shall the truth of God prevail over all opposition, even as "David prevailed over the Philistine."

THE CHRONICLE.

"And catch the manners living as they rise."

GARDNER, FRIDAY, FEBRUARY 3, 1832.

We had the coldest weather on Friday night last that has been experienced in this quarter the present winter. The mercury in the thermometer sunk to 24 degrees below zero. In Boston it was 18 below; in New York 4, and in Bangor 30.

Loss of the U. S. Sch. Sylph.—This vessel which sailed from Hampton Roads on the 30th of June last, for the protection of live oak between the Perdido and Sabine Rivers in the Gulf of Mexico, has not been heard of since her departure. No doubt remains of her being lost, and that all on board have perished. She was commanded by Lieut. Com. H. E. Robinson of Missouri.

The riot in Lyons, France, has been very extensive and destructive of human lives. The city was taken possession of by the rioters and many buildings set on fire and consumed. The disturbances, however, have been quelled, and order is restored.

The Legislature will probably get into the depth of business in a very few days. Hitherto they have from necessity remained in statu quo, waiting for the Reports of Committees. It is understood that much business of a local and private nature has come before committees.

On Tuesday the Senate proposed a bill incorporating the Portland Theatre.

On the same day Resolutions were introduced into the House, authorizing the appointment of an Agent to visit Massachusetts for the purpose of obtaining the records of the organization of military companies previous to the Separation.

The nomination of the Hon. Martin Van Buren, as Minister to England, was negatived in the U. S. Senate on Wednesday last week, by the casting vote of the Vice President.

The snow which fell sparingly on Sunday and Monday last, has afforded us good sleighing again. It was very acceptably immediately after the thaw.

A meeting of military men will be held at the old Court House, Augusta, on Monday evening next, for the purpose of taking into consideration the existing militia laws.

REPORT OF THE COMMITTEE

On the Manufacture of Hats.

Presented at the New York Convention of the friends of Domestic Industry, Oct. 26, 1831.

Mr. Collins from the committee appointed on the subject of the manufacture of Hats, and the materials used in the production of the same, reports:

That, although the committee had not been able, in so short a time, to collect all the materials which so completely engaged in this business, that its importance may be made manifest to this convention and the people of the United States, they ask leave to present the following summary views, which, they are sincerely satisfied, from the testimony before them, are a true and correct statement of the facts.

The committee reported leave to bring in a bill.

Bill to incorporate the Eastport Academy passed to be engrossed.

Order of notice was granted on petition of Bradley and Eastman. Also on petition of Robert H. Eastman et al. Leave to withdraw to David McKee et al.

FRIDAY, JANUARY 27.

Ordered, That Messrs. Brigham and Sweet be a committee with such as the House may join, to take into consideration the expediency of providing by law for a general vaccination of the people of the State, with leave to report by bill or otherwise.

Bills read a second time and passed to be engrossed.

Acts to incorporate the towns of Princeton, Jones Point, and Lee; also an act to incorporate Calais railway company; additional act to provide for education of youth; resolve in favor of gun house at Belfast.

MONDAY, JANUARY 23.

On motion of Mr. SPOULE, ORDERED, That the committee on the Judiciary be instructed to inquire into the expediency of exempting by law, all persons over 30, and under 45 years of age, from performing military duty, except so far as to require them to keep and annually exhibit necessary equipments; Also, to inquire into the expediency of allowing all officers and soldiers a reasonable compensation for their time while performing military duty, and to make officers liable to a fine for the non-performance of duty.

On motion of Mr. JARVIS, ORDERED, That the committee on State Lands, consider the expediency of purchasing of the Penobscot Indians, such of their Townships and Islands as they may be disposed to sell, with leave to report by bill or otherwise.

On motion of Mr. ROBINSON, of Augusta, ORDERED, That Messrs. Robinson, Fernald and Cole, be a committee to consider the expediency of enacting a law making it the duty of Selectmen of towns and assessors of plantations, to enforce the laws relating to the sale of ardent spirit, with leave to report by bill or otherwise.

On motion of Mr. KENT, ORDERED, That the committee on the Judiciary be instructed to inquire into the expediency of amending the law relating to costs in criminal cases, so that County Commissioners may allow Justice's fees in cases where the defendant shall be acquitted by the Justice.

CLARKSON CROLIUS, Chairman.

Maine Legislature.

IN SENATE

MONDAY, JANUARY 23.

Leave to withdraw was reported and granted on petition of Joshua Young.

Order of notice on petition of inhabitants of Cumberland.

Bill to add \$25,000 to the Capital Stock of the Central Bank passed to be engrossed.

Mr. Emerson from committee on Banks, reported a bill to add \$50,000 to the capital of the Bangor Commercial Bank, read twice.

Mr. Porter was appointed on several committees vacated by the death of Mr. Pike.

A message was received from the Governor, with some documents relating to the Massachusetts Militia Claims. Referred to a select joint committee, on which Messrs. Megquier and Burnham were appointed.

TUESDAY, JANUARY 24.

On motion of Mr. GROUT, ORDERED, That the committee on Manufactures be directed to inquire whether any alteration or amendment may be made to an act entitled an Act for the regulation of Mills, passed February 8th, 1821.

Mr. Thayer, from the committee on the Judiciary asked and obtained leave to be discharged from the consideration of the petition of Thomas Bartlett.

Leave to withdraw was granted on the petition of Nehemiah Leavitt; also on petition of David Haynes.

On motion of Mr. TALBOT, ORDERED, That the joint standing committee on State Lands be directed to inquire into the expediency of authorizing the Land Agent, or some other person to sell any lands in the county of Washington, commonly called Indian lands.

Mr. Megquier, from the Judiciary committee, asked and obtained leave to be discharged from a further consideration of an order relating to the assessment of taxes; also petition of Joshua Richardson and others.

Resolve in favor of Benj. Brown, read once and to-morrow assigned for a second reading.

On motion of Mr. THAYER, ORDERED, That the committee on the Judiciary be instructed to inquire what alterations were necessary if any in the law relating to liens.

Bill to increase the Capital Stock of the Bangor Commercial Bank passed to be engrossed.

Bill additional regulating elections read once; also resolve in favor of Nathaniel Haskell.

Message from the Governor transmitting the report of the Inspectors of the State Prison.

Petition of Waldo Agricultural Society, referred.

WEDNESDAY, JANUARY 25.

Additional resolve relating to the dividing line between Gray and Windham was read twice and passed to be engrossed.

Resolve in favor of the town of Orland, read twice and passed to be engrossed.

Additional Act respecting Winthrop Bank, read once.

An additional act regulating elections; resolve in favor of Nath'l. Haskell passed to be engrossed.

Order of notice was granted on petition of inhabitants of No. 23, to be incorporated into a town.

An act to incorporate the Woolwich Ferry Company was taken from the files of the Senate and referred.

Resolve in favor of Benj. Brown read second time and passage refused.

An act to enable the inhabitants of Atkinson to assess a tax in money for the repair of highways read once.

An act to incorporate the Calais Railway Company was read once, and Friday assigned for a 2d reading.

The report of the Committee on the petition of the proprietors of the Kennebec Boom Company was read and recommended with instructions to report a statement of facts.

The committee reported leave to bring in a bill.

Bill to incorporate the Eastport Academy passed to be engrossed.

Order of notice was granted on petition of Bradley and Eastman. Also on petition of Robert H. Eastman et al. Leave to withdraw to David McKee et al.

FRIDAY, JANUARY 27.

Ordered, That Messrs. Brigham and Sweet be a committee with such as the House may join, to take into consideration the expediency of providing by law for a general vaccination of the people of the State, with leave to report by bill or otherwise.

Bills read a second time and passed to be engrossed.

Acts to incorporate the towns of Princeton, Jones Point, and Lee; also an act to incorporate Calais railway company; additional act to provide for education of youth; resolve in favor of gun house at Belfast.

MONDAY, JANUARY 23.

On motion of Mr. SPOULE, ORDERED, That the committee on the Judiciary be instructed to inquire into the expediency of exempting by law, all persons over 30, and under 45 years of age, from performing military duty, except so far as to require them to keep and annually exhibit necessary equipments; Also, to inquire into the expediency of allowing all officers and soldiers a reasonable compensation for their time while performing military duty, and to make officers liable to a fine for the non-performance of duty.

On motion of Mr. JARVIS, ORDERED, That the committee on State Lands, consider the expediency of purchasing of the Penobscot Indians, such of their Townships and Islands as they may be disposed to sell, with leave to report by bill or otherwise.

On motion of Mr. ROBINSON, of Augusta, ORDERED, That Messrs. Robinson, Fernald and Cole, be a committee to consider the expediency of enacting a law making it the duty of Selectmen of towns and assessors of plantations, to enforce the laws relating to the sale of ardent spirit, with leave to report by bill or otherwise.

On motion of Mr. KENT, ORDERED, That the committee on the Judiciary be instructed to inquire into the expediency of amending the law relating to costs in criminal cases, so that County Commissioners may allow Justice's fees in cases where the defendant shall be acquitted by the Justice.

CLARKSON CROLIUS, Chairman.

On motion of Mr. Carey, ORDERED, That the committee on State Lands be instructed to inquire into the expediency of making provision by law for finishing Baring and Houlton roads.

On motion of Mr. PHELPS, the communications of the several Clerks of Courts in this State on the subject of costs of suits in the Court of C. P. was taken up and referred to the committee who have under consideration the salaries of Clerks.

TUESDAY, JANUARY 24.

The order offered by Mr. BRONSON, requiring of the Judicial officers certificates of their age, was taken up. On motion of Mr. Dane, the order was amended by striking out "Judiciary" committee. Mr. Clifford moved an indefinite postponement. This motion was supported by Mr. Williams and opposed by Messrs. Bronson and Dummer. Motion lost, and order then passed. Messrs. Bronson, Lowell and Poor were appointed the Committee.

Mr. HINKLEY, offered an order, which was laid on the table, instructing the Judiciary committee to inquire into the expediency of providing by law that the assessors of towns shall tax such inhabitants of unincorporated places as shall notify them of their intention to vote in their respective towns for state offices, and prohibiting them from receiving the votes of any such not taxed.

On motion of Mr. BRONSON, ORDERED, That the Committee on the Judiciary inquire into the expediency of repealing an act passed Feb. 21, 1829, entitled "An act additional respecting the appointment of Clerks of the Judicial Courts," and giving the power therein granted to the Justices of the Supreme Court, to the Governor and Council.

On motion of Mr. SAWYER, ORDERED, That the Committee on Accounts inquire into the expediency of allowing accounts to military officers who have neglected to make returns into the Adjutant General's office.

Mr. FESSENDEN, from the Committee to whom was referred the petition of the inhabitants of Portland and Westbrook, praying for a township of land, to be appropriated for the purpose of purchasing Turkey's bridge and making it free for public use, reported a Resolve granting a township of land. Read once and referred to Committee on State Lands.

On motion of Mr. KNOWLTON, ORDERED, That the Committee on the Judiciary be instructed to inquire into the expediency of passing a resolution authorizing the Selectmen of the several towns in this State, to require the inhabitants thereof to give in their votes on the following question, viz: "Shall the Constitution be so amended as that the Legislature shall assemble on the third Wednesday of August, instead of the first Wednesday in January annually?"

On motion of Mr. HUSE, ORDERED, That the committee on the Militia be instructed to inquire into the expediency of dividing the militia of this State into two general classes, in the following manner, viz:—The first class to include all persons liable to do military duty, between the ages of 18 and 30, to be denominated the active militia, and be liable to perform military duty in such a manner as is now or may hereafter be directed by Law, and receive a compensation therefor. The second class to include all persons liable by law to do military duty, except those composing the first class, to be organized independently of the active branch of the militia, except that of assembling annually by companies for the inspection of their arms and equipments, which it shall be their duty to keep constantly in good order.

Messrs. Clifford, Huse and Bicknell were joined to the committee on the report of Mr. Dean.

On motion of Mr. SWEATT, ORDERED, That the committee on Literary Institutions be directed to require of the officers of every Literary Institution, praying for aid from the Legislature, to present to that committee an exact account of all donations by them received, whether from this State or Massachusetts, and the amount received from individual subscriptions, and the manner in which the same has been expended—the salaries of their officers—the number of scholars—the amount of tuition—their present funds—the manner of investment—and any other information which the committee deem necessary to enable them to decide upon the claims of such Institutions.

An attempt was made to amend the order, but it did not prevail, and after some few remarks from different members, it passed.

WEDNESDAY, JANUARY 25.

The resolve from the Senate making an appropriation for the Mattanawook road, having passed to be engrossed; Mr. KENT moved a reconsideration. The question was put and carried by a large majority.

An order offered by Mr. CHASE was adopted inquiring what alterations in the laws are necessary touching the fisheries in Penobscot Bay and river.

On motion of Mr. CHADBOURN, ORDERED, That the committee on the Militia be instructed to inquire into the expediency of exempting from the poll tax all who are enrolled and actually perform military duty.

On motion of Mr. MAGOUN, ORDERED, That the Committee on the Judiciary be instructed to inquire into the expediency of altering, amending, or adding to the laws now in force with respect to the location of highways, and with leave to report by bill or otherwise.

An order was passed instructing the Committee on Roads to inquire into the expediency of regulating by law the weight of loads, the width of fellows, &c.

At 11 o'clock a convention was formed for the choice of State Treasurer. The result of the first ballot was as follows—

Whole number of votes,	173
Necessary for a choice,	87
Abner B. Thomson had	126
And was chosen.	

On motion of Mr. FOLSOM, ORDERED, That the committee on the Judiciary be instructed to inquire if any and what alteration be necessary in the 3d section of the law regulating Pilotage, passed Feb. 24, 1821, with leave to report by bill or otherwise.

On motion of Mr. O'BRIEN, ORDERED, That Messrs. O'Brien, Smith of Portland, and Mr. Wight with such as the Senate may join, be a committee to consider the expediency of retaining in the possession of the Legislature all petitions and papers presented in support of Claims against the State whether allowed or not, with leave to report by resolve or otherwise.

FRIDAY, JANUARY 27.

Bill to incorporate St. Albans Academy was read a third time, and passed to be engrossed.

The order offered by HINKLEY, of Bluehill, a few days ago, to instruct the Judiciary Committee to inquire into the expediency of authorizing assessors of towns to tax inhabitants of unincorporated places, and prohibiting the selectmen from receiving votes of any person not so taxed, was called up.

Mr. McCRAE moved an indefinite postponement.

Mr. FESSENDEN called for the yeas and nays, when the vote should be taken.

After some debate between Messrs. Clifford Hamlin Fessenden and Dummer, Mr. Lowell, moved to amend by striking out all after the word "ordered," and inserting in lieu thereof, "that the committee on the Judiciary be instructed to inquire into the expediency of authorizing the Selectmen of towns to tax for the support of government all citizens of unincorporated places adjoining said towns." Amendment adopted. Motion to postpone was withdrawn, and the order as amended passed.

On motion of Mr. GALLISON, ORDERED, That the joint committee on finances be instructed to inquire into the expediency of assessors exempting from taxation old and infirm persons and by so doing deprive them of the right of suffrage.

On motion of Mr. SHAPLEIGH, ORDERED, That the joint standing committee on Literary Institutions, be instructed to inquire into the expediency of repealing the 5th section of an additional act providing for the education of youth, passed Feb'y 25, 1825.

On motion of Mr. FROST, ORDERED, That the committee on Banks be instructed to inquire into the expediency of repealing the 2d section of an act to restrain unincorporated banking associations, and for other purposes, passed March 13, 1821, so as to give bills of a denomination less than \$5 of every incorporated Bank in the State of Vermont the same currency as those of Banks of New Hampshire and Massachusetts.

On motion of Mr. RUST, ORDERED, That the committee on the Judiciary be instructed to inquire into the expediency of so altering the 3d section of the act entitled "an Act for the abolition of imprisonment of honest debtors for debt," passed March 31, 1831, as to allow Justice of the Peace not being of the quorum to administer the poor debtors oath.

MILITARY CONVENTION.

At a Meeting held at the Old Court House, in Augusta, on the 30th January 1832, in pursuance of previous notice, for the purpose of adopting some measures for an improvement in the Militia Laws, after the meeting had been called to order by Col. John O. Craig of Gardiner, Gen. Amos H. Hodgman was elected to the Chair, and Geo. W. Bachelder chosen Secretary. Gen. Joseph Chandler, Col. Butterfield, and H. Bridge, Esq. having been nominated by the Chair, were elected a committee to nominate to the convention a committee of seven, to take into consideration the militia bill reported to the Legislature of 1831 and referred by them to the present, and report thereon, together with such resolutions as they may deem expedient, at the adjourned meeting of this convention. The above committee reported the following gentlemen, viz. Cols. J. W. Webster, E. P. Barstow, John O. Craig, Oliver Bean, Rufus C. Vose, George Sproul, and Maj. Rufus K. Lane, who were unanimously elected. On motion of H. Bridge, Esq. voted, that when this meeting shall adjourn, it be to this place, on Monday next at half past 6 o'clock P. M.

On motion of D. Bronson, Esq. voted, that the Secretary cause the doings of this convention to be published in such public journals in this town, Hallowell and Gardiner, as will insert the same free of expense.

Voted to adjourn.

AMOS H. HODGMAN, Chairman.
GEO. W. BACHELDER, Secretary.

A correspondent of the Newbern Sentinel, after noticing, with an expression of high admiration, the liberal bequest of Mr. GRADY, mentions that Mr. MOSES GRIFFIN about fifteen years since, left the sum of fifty or sixty thousand dollars for the establishment of a free school in that town. It would appear that recently, in the suburbs of the town, a house has been built one story high, and 20 by 30 feet square; over the door of which is a marble slab, bearing the inscription, GRIFFIN'S FREE SCHOOL, but that door has never been opened to scholars. Schools must not only be willed, but the will must be executed.

A case of much interest was tried a few days since in the Superior Court before his Honor Chief Justice Jones:

It appeared that the defendant had lent his check of \$500, to a third person, who informed the plaintiff when passing it, that it was a borrowed check.

The check was protested, and the present action was brought to recover the amount from the lender.

The defence raised was that the check was given without any consideration.

The Judge after a strong opinion in favor of the legality of the defence, recommended that a verdict should be given for the plaintiff; subject to the opinion of the whole bench.

—N. Y. Enq.

THE CHOLERA.—An interesting article in the London Quarterly Review, estimates the deaths by this disease (no doubt contagious) at FIFTY MILLIONS, since it first appeared 160 miles S. E. of Calcutta, in 1817. In Basora, in 15 days, from 15 to 18,000, out of a population of 60,000, were carried off. It is now settled that the Cholera, at Sunderland and New-Castle, in England, is the Indian disorder. If so it will probably spread through England France, and we have good cause to fear its introduction here.—Keene N. H. Sentinel.

On Tuesday night the dwelling House of Capt. Jacob Weston of Duxbury was consumed with all its contents; Capt. W. Widow Southworth, and Mr. Geo. Cushman, a Revolutionary patriot, perished in the flames.

Light House Burnt.—The Light House on Partridge Islands, St. John, N. B. has been burnt down. Editors of newspapers are requested to notice the fact, as by so doing; it is possible that both lives and property may be saved.—Eastport Sentinel.

CONGRESS.—At the latest dates both branches had the protective system in discussion. Col. Johnson has again introduced a bill for abolishing imprisonment for debt; and the ratio of representation was still open to debate. The latest proposition, which seems to be well supported, taxes the ratio at 41,000. This would give Maine nine representatives and leave but a trifling fraction.

The National Intelligencer thinks that Congress will not rise before the first of June. The Bank and Tariff questions will doubtless consume a great deal of time, and the Intelligencer thinks another important subject will be introduced, viz. a project for a uniform system of Bankruptcy. These are all important subjects, and much can and will be said on both sides of them.

TEMPERANCE.—A great Temperance meeting has been held in Washington, Messrs. Grundy, Webster, Everett and other distinguished gentlemen addressed the assembly.

FOREIGN INTELLIGENCE.—A New York paper of Friday last, says, "We are now out of news from Europe for 58 days." The next arrivals will doubtless bring interesting intelligence.

APPOINTMENTS.

In pursuance of a vote of the House of Representatives, on Tuesday, and by the consent of the Speaker, the EDITOR has made an appointment for religious exercises in the Capitol at Augusta, next Sunday; at which time he proposes to exchange services with Rev. M. RAYNER of Portland, who will supply his place at Augusta.

Br. E. Wellington will preach in the Court House in Bangor, next Sunday; in Cornville, near Fogg's tavern, the 2d Sunday in February; and in Solon on the 3d Sunday in February.

Br. D. Fobes will preach at Poland Corner on Sunday the 19th inst.

Br. George Bates will preach in Danville on Sunday next.

Br. N. C. Fletcher will preach in Waldoborough, on Sunday the 19th inst.

TO CORRESPONDENTS.

We admitted the communication of "Alpha" perhaps, without due consideration of the consequences to which it might lead. We must protest to all our brethren, that we do not desire a controversy in the Intelligencer on the subject of future or no future punishment. Having admitted "Alpha" however, it is "B. B. M.'s" right to be heard in reply. We respect both of these brethren very highly, and should greatly regret to give offence to either; we may, however, be permitted to hope it may be consistent with the views and feelings of both to terminate the controversy where it is. In the course of life we are all of us sometimes called upon to sacrifice our personal feelings for the general good; and we strongly doubt whether the general good requires a personal controversy of this kind. We submit the subject, however, for their dispassionate consideration.

MARRIED.

In Dixmont, Charles Gilman, Esq. Attorney at Law, to Miss Annette Maria Dearborn.

In Beverly, Mass. Mr. Shadrach Meshach Abednego Fiske to Miss Lucy Standley.

In Orono, William C. Fildes, Esq. to Miss Ann Maria Reed, daughter of John Reed, Esq. Tidings of the "happy match" were communicated to us by an envelope covering a generous slice of elegant wedding cake. Long be the lives and uninterrupted happiness of this worthy pair.

In Belfast, Mr. David W. Lathrop to Miss Mary Jane White, daughter of Mr. Jonathan White.

In Richmond, by Rev. Mr. Grant, Mr. Levi Harriman, of Litchfield, to Miss Mary Hale, of Richmond.

In Bangor, Mr. Louis T. Cushing, of Brunswick, to Miss Ann Maria Webb, of Portland.

DIED.

In this town, on Sunday last, Mrs. Rosanna, wife of Rev. Mr. Waterhouse, aged 30—in full assurance of a heavenly immortality.

In Camden, of consumption, Mr. Daniel Rust, firm in the faith of Universal redemption.

In Hallowell, Mrs. Catharine T. Robinson, wife of Mr. Jesse D. Robinson, aged 26.

In Augusta, Mrs. Ann North, wife of Mr. Gershon North, aged 62.

In Belfast, Mrs. Mary Williamson, aged 73.

In Litchfield, on the 23d inst. Dr. Jesse Pike, aged 57.

In Freeport, 27th inst. Mr. Eliphas Dennison, aged 43.

In Portland, James Neal, a member of the Society of Friends, aged 64.

In Buxton, on the 19th ult. Mrs. Susan, wife of Capt. Gibson Elden, aged 70 years, after a short but distressing confinement of 48 hours. She arose on the morning of Tuesday in perfect health, and attended to the domestic concerns of her family with activity and cheerfulness until about ten o'clock in the forenoon, when she was most violently attacked with an excruciating pain in her left temple, which occasioned some intervals of mental alienation, and continued till twelve, when she (as her friends thought) fell into a profound sleep, which proved to be the sleep of apoplexy, from which she never awoke, till death relieved her from her distress, at half past nine on Thursday following.

By this afflictive dispensation of Divine Providence her aged and much respected husband has been bereaved of a tender, kind and loving companion, her children of a virtuous, amiable and affectionate mother, and her neighbors of a friend who was every ready to minister to their necessities in times of affliction and distress, and one who improved every opportunity to render herself useful to her numerous friends and acquaintances. "In her day and generation." As for ourselves she had none. She was for a number of years before her death a firm believer in the heart cheering doctrine of a Universal Salvation by Jesus Christ, who she believed to be her Saviour, and God her friend. She continued unwavering in her belief so long as reason held her empire. Her remains were interred on Saturday after an interesting and appropriate discourse by the Rev. Mr. Rayner of Portland, from 1st Corinthians, xv. 26. "The last enemy that shall be destroyed is death."—Com.

LOST.

BY the subscriber, resident at Sidney, as is supposed in crossing the river from Gardiner to Pittston, on Saturday evening last, a BUFFALO SKIN somewhat worn. Whoever may have found the same, and will leave it at this office, or with Dea. Benjamin Follansbee, of Pittston, shall be suitably rewarded.

HENRY RICHARDSON.

Jan. 30, 1832.

Assignee's Sale.

THE NEW BRICK DWELLING HOUSE, formerly occupied by Mr. Wm. C. PERKINS, situated in the village of Gardiner, with all the land and out buildings thereon attached.

The House contains two parlors, two sitting rooms, two kitchens, three sleeping rooms and two chambers, all of which are finished in good style. There is also attached to the House a good Stable and Wood house, with a good Well of water and a Cistern for rain water with pumps, &c. under cover; and in front of the House is a small garden. The House is so planned that it may be occupied by two families if desirable and be entirely separate from each other.

The above estate is pleasantly situated and is considered a very eligible residence for a genteel family, and will be sold on the most favorable terms to close a concern.

For further particulars please apply to SAM'L J. BRIDGE, Assignee, Boston, or Mr. JAMES BOWMAN, Gardiner.

Jan. 28, 1832.

Register for 1832.

JUST published and for sale by P. SHELDON, the MAINE REGISTER and UNITED STATES CALENDAR for 1832.

Jan. 30, 1832.

